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κρίνετε κρίθησεται ὑμῖν. 3 τί δε τοῦ ἀδελφοῦ σου, τη-
κατανοεῖς; 4 ἢ πῶς ἐρε-
τὸ κάρφος ἐκ τοῦ ὀφθαλμ-
ὀφθαλμῷ σου; 5 ὑποκρι-
μοῦ σου τὴν δοκόν, κα-
κάρφος ἐκ τοῦ ὀφθαλμοῦ
τὸ ἅγιον τοῖς κυσὶν μ-
ἐμπροσθεν τῶν χοίρ-
ἐν τοῖς ποσὶν αὐτῶν

Three Perspectives on Three Schools

SOP Culture

by Dr. Jack Balswick

Professor of Sociology and Family Development

SOP's culture is reflected in its motto: to plant the cross in the heart of psychology. The school is about the integration of psychology and theology. Ask SOP students why they chose Fuller and the response is likely to center on integration.

Integration Culture. What is meant by integration is far from consensual. Yet, SOP attempts to facilitate the process in a number of ways, under the wise leadership of Al Dueck, Chair of Integration. Integration centers on two primary tasks: (1) synthesizing the human sciences with Scripture, and (2) educating, forming and training students to reflect both faith and psychological expertise in their lives, careers and ministry.

A good example of integrating psychological and theological knowledge is *Whatever Happened to the Soul*, a collaborative work by Warren Brown, Newton Maloney and Nancey Murphy. Some of you may not know the soul is lost! The authors delight in shocking readers by announcing that people do not have souls. They then introduce the beauty of nonreductive physicalism and argue that human beings *are* soul.

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MWS Culture

by Dr. Nad Wash

Professor of Anthropology and Translation

Culture: What people in a society need to know or believe in order to operate in a manner acceptable to its members (Goodenough, 1957:167).

As Goodenough's definition shows, the study of culture goes beyond the mere description of surface behavior and seeks to understand the rationale for appropriate behavior in a particular community. You see, we do not really study "culture," but rather the people who comprise a community made up of people who share beliefs and values. These beliefs and values in turn contribute to widely appreciated behavior patterns called *culture* (Kraft 1996:150ff).

Here I will exemplify this understanding of culture through a case study of an interesting community. This complex "tribe" (used in the *American Heritage Dictionary* sense of "persons with a common occupation, interest, or habit") is known as the MWS, variously pronounced, "Mwis," "Mess," or even, in an odd phonological reversal, "Swim."

The first thing I discovered about the MWS community is its propensity for what may appear to non-MWS people as an overindulgent acceptance of exotic behavior patterns that extend beyond the confines of

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Finding a Prof to Write about SOT Culture

by Leslie Hawthorne Klingler

SEMI Editor

I have never been so unpopular as when, over a period of five months, I asked a number of SOT profs if they would be willing to write a brief article about SOT culture for this issue. Here is the proposal I sent out:

I am writing to see if you might be willing to contribute a brief article to an upcoming issue of the SEMI devoted to "The Culture of Fuller's Three Schools." . . . The article could cover typical/stereotypical lingo, stereotypes of SOT profs and students, common topics of conversation, etc. The purpose of covering this topic is to acknowledge our differences and encourage more sympathetic relations and attitudes between the schools.

Here are several of the responses I received:

- "I am sorry, but I need to decline your offer. [I'm busy.] . . . I guess you might say that I am an SOT prof doing a "SWM" kind of thing. By the way, many others in SOT do

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Mailbox

War? Not So Unified Voices

by Stephen Dolson-Andrew

Although Rob Muthiah believes his call for "A Unified Voice" [Week Six SEMI] on the Iraq issue should be noncontroversial, it is in fact a thinly veiled brief *against* war. As such it fails to do justice to arguments presented by pro-war advocates, among whom are a huge majority of American evangelicals.

Muthiah insists we must "exhaust all other alternatives before going to war" and asks what he believes to be rhetorical questions: "Does any Christian want to argue otherwise? What would be the basis for arguing that violence is acceptable even though alternatives exist?" The answer to the first question is, "Of course." The answer to the latter is obvious to anyone who gives it a moment's thought. Saddam Hussein has been developing weapons of mass destruction for 25 years. He has already used biological and chemical weapons on human beings, many of them Iraqi citizens. His despotic regime sponsors and harbors Islamic terrorist cells—the sort of people who celebrated the 9/11 disaster. He would undoubtedly use nuclear weapons should he acquire an efficient payload-delivery system. At the very least, the threat of nuclear blackmail would make the Cold War seem stress free. When Muthiah urges us to exhaust all alternatives, just how far is he willing to go? Should we wait until Hussein can further destabilize already precarious international politics?

Muthiah also argues that "we must speak and act based on what is best for all humanity, not only what is best for U.S. citizens." Ironically, he then contradicts himself, writing "we must refuse to . . . [proclaim that we] know what is best for every other country." Should we make diplomatic calculations based on what is best for all humanity or shouldn't we?

Next, Muthiah makes the startling claim that "trying to bomb the hell out of other people" is "a strategy that historically and theologically doesn't work well." To the contrary, there are dozens of examples of bombing campaigns that have worked out quite well. For example, the atomic bombing of Japan in World War II brought that bloody conflict to a swift and conclusive end—an end in favor of the right side. There were fewer casualties from the bombs than would have resulted from a military invasion and occupation of the Japanese mainland. And due to post-war restructuring, Japan is now a prosperous, peaceful and democratic country.

Finally, Muthiah writes that Christians who support the war must do so "grudgingly, with trepidation and humility." I see no reason why this should be the case. When it comes to Iraq the issues seem clear, as are the disastrous implications of further delay. My support for war with Iraq is fervent and eager.

In sum, it is difficult to discern a coherent methodology in Muthiah's approach to foreign policy analysis. Platitudinous peace rhetoric so common among the Christian Left is no substitute for clear and rigorous thinking on these issues. "Christian ethics" and moral theory that is conceived in abstraction and applied naively without multidisciplinary input is a recipe for disaster. Muthiah's attempt to suggest a common ground falls flat because it fails to take seriously the pro-war arguments to which he is transparently opposed.

Stephen Dolson-Andrew has two M.A. degrees in Political Science. He hopes to pursue a Ph.D. in the field after completing his Ph.D. in Theology at Fuller.



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Letters to the Editor: The SEMI welcomes brief responses to previous articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreysler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the Production Editor at semi-ads@dept.fuller.edu.

Submission Deadlines:

Week 10: February 26
Spring Week 1: March 10
Spring Week 2: March 15



Upcoming Chapel

Wednesday, February 26

Faculty and Staff Awards (see page 8)

Thursday, February 27

Ken Wales, veteran filmmaker (see page 3)

Wednesday, March 5, Ash Wednesday

Clayton Schmit, Arthur DeKruyter/Christ Church Oak Brook Professor of Preaching

Thursday, March 6

Richard Peace, Robert Boyd Munger Professor of Evangelism and Spiritual Formation

Hollywood Veteran to Speak in Chapel

by Justin Bell

Prominent film producer Ken Wales will be on campus Thursday, February 27, to share with the Fuller community during the 10 a.m. chapel service in Travis Auditorium. Involved in the entertainment industry since the 1960s, Wales has dedicated his life to capturing the Christian experience on film through storytelling.

Most widely known for producing the CBS mini-series *Christy*, Wales was the first filmmaker to create a television series where the central character was openly Christian. When *Christy* aired in

Most widely known for producing the CBS mini-series *Christy*, Wales was the first filmmaker to create a television series where the central character was openly Christian

early 1994, over 40 million watched as Christy, a missionary in Appalachia during the early twentieth century, prayed, sang hymns, and consistently lived out her faith on the screen.

"I would consider *Christy* to be my most important project to date," Wales says, "It was the first of its genre. It truly paved the way for other shows like *Touched by an Angel* and *Seventh Heaven*. It was well worth the 19 years it took for me to get the project off the ground."

Some of Wales' other producing credits include *Island in the Stream* with George C. Scott, *The Prodigal* for the Billy Graham Evangelistic Association, the Golden Globe winning mini-series *East of Eden*, and the off-beat detective movie *The Revenge of the*

Pink Panther. In spite of these other accomplishments, he still likes to view *Christy* as his greatest professional accomplishment.

The son of a minister, Wales is convinced that the key to his success in Hollywood has been his longstanding Christian faith.

He believes that Fuller has played a significant role in challenging and developing his faith, even though he has never been a student here. "Fuller Seminary, more than any other seminary I know, uniquely strives to be in touch with the hearts and souls of its students. These efforts have extended to me and to others in the entertainment industry as well. For that, I am truly thankful."

Wales hopes to use his time at Fuller to tell his personal story, encourage students, faculty and staff, and honor two of his personal heroes—Dr. Richard Mouw and the late Dr. Lewis Smedes. "These two men have been both teachers and friends to me," Wales says.

Currently, Wales splits his time between teaching at the University of Southern California's School of Cinema and producing upcoming projects. He anticipates shooting the film version of his book, *Sea of Glory*, sometime in 2003. He is developing scripts based on the true stories of William Wilberforce and John Newton and has the sequel to *Chariots of Fire* in pre-production.

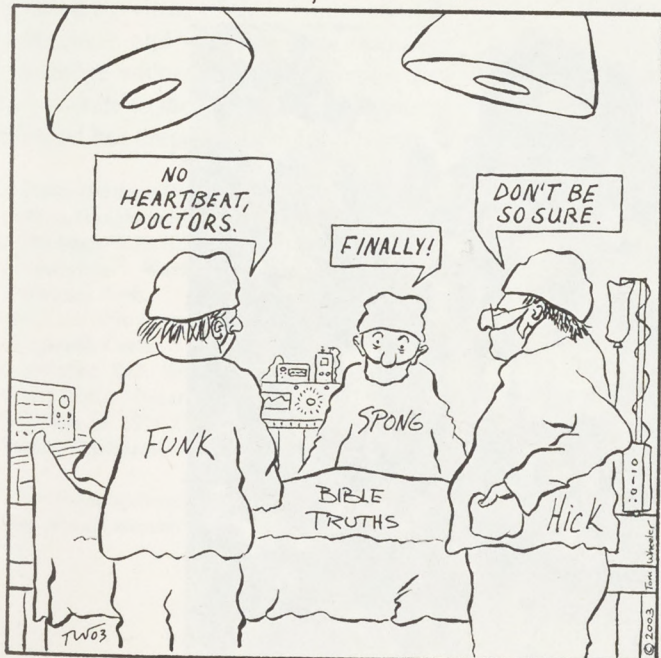
Immediately following the chapel service, Wales will be available to discuss storytelling with interested students in the SOP Faculty Lounge.



Justin Bell, a first-quarter MAT Theology and the Arts student, is from Wheaton, IL. He is pursuing an interest in writing and producing for film and television. He can be reached at justinbell@excite.com.



HEART AND SOUL By Tom Wheeler



Increase in Student Activity Fees

by Tess Chai

Next quarter, student activity fees will increase as follows:

Fall, Winter and Spring quarters:

- 8 units or more: from \$28 to \$30 (7 percent increase)
- 1-7 units: from \$15 to \$16 (6 percent increase)

Summer quarter:

- 8 units or more: from \$19 to \$20 (5 percent increase)
- 1-7 units: \$10 (no change)

The main reason for the increase in student activity fees is the rising operation costs resulting from the economic situation. This is the first time ASC has raised its fees in five years.

MWS Culture - Continued from page 1

the community. To be initiated into the MWS it seems almost essential that people be from as far away or as uncharacteristic of those around them as possible. Each tribal member must demonstrate international savvy and appreciation for diversity by virtue of having lived in a society other than their own for a period of time.

A former tribal chief once said that MWS society is composed of "God's irregulars." This tribe gives diversity transempirical significance; the Supreme Being is believed to honor heterogeneity and exotic behavior. The motto of the tribe is "equipping women and men for mission in an ever-changing world." The local context is intended to mirror the world's diversity. If members can survive the heterogeneity of the resident community, they will certainly survive and flourish wherever they go next.

For example, there is an annual ritual known as the "photo shoot," which results in a postcard of the tribe. Members are encouraged to wear costumes representing their ethnic origins or places they have lived. Those who show up in "ordinary" clothes are immediately shunted to the back of the picture while those who arrive in native dress are featured at the front. The tribal council sits in the first row decked out in council robes. The photo, then, identifies where members have come from or where they have gained their "international" identity and publicly demonstrates the community's diversity.

The cultural theme of diversity can be noted in the multiplicity of languages. Tribal council members can often be heard using the language of the community in which they earned their qualifications (and of which they now speak with nostalgia.) Ordinary community members are encouraged to use uncommon languages whenever possible, and language-learning techniques are offered for those who have not yet experienced the requisite cross-cultural excursion. The preference for a multiplicity of languages is reinforced in weekly tribal meetings, where international songs and prayers and even glossolalic expressions are welcomed.

MWS social structure exemplifies hierarchy in keeping with the Grid/Group Theory propounded by the current tribal chief (Lingenfelter, 1998). At the top of the social structure is the chief, the honored and esteemed elder (perhaps that is why he must have gray hair). Below the chief is the tribal council. The council meets weekly for lunch to swap stories of international experiences, share knowledge and invoke God's blessing. This meal is cherished by many council members as the MWS's most culturally cohesive communal activity.

The next level of the social hierarchy is the members council, known as the "UG," which serves to mediate between the tribal council and regular tribal members. The UG encourages communal interaction through periodic celebrations where exotic foods are served. Activities center around learning songs and games from different places and

veying with each other to tell the wildest travel stories.

Ordinary tribal members enter into activities as the culture dictates. They attend numerous formal tribal presentations and listen to council members' advice, preparing to go to unusual places to reach *panta ta ethne* (the divine mandate presented in the tribal holy book).

Members are encouraged to wear costumes representing their ethnic origins or places they have lived. Those who show up in "ordinary" clothes are immediately shunted to the back of the picture while those who arrive in native dress are featured at the front

The passion of the tribe's great ancestor was to follow God's mandate through "church growth." To perpetuate the ancestor's vision, many members of MWS society are constantly traveling. It seems that the further away they must travel and the more often they travel the greater their tribal status. At least two council members are not even resident in the tribal territory but travel from "foreign" places to make their presentations. This of course makes them less accessible to the community but conforms to the tribal value of maintaining cross-cultural connections—a classic example of value-based disjunction.



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MWS then, exemplifies cohesion and unity in the midst of intentionally cultivated discontinuity. The greater the differences in personal appearance, experience and understanding, the more members conform to cultural ideals and attain a central position on the "group-individual" scale. The more unique the better. (Perhaps this explains the "interesting" shirts council member often wear.)

However, as every anthropologist knows, there is a disparity between cultural ideals and reality. While diversity is valued and exotic behavior is encouraged, the fact remains that it is often difficult to distinguish MWS tribal members from those around them. They often blend in by wearing ordinary clothing, using English (in its many phonological permutations), eating at the common culinary resource center, and hanging out in the Garth with members of the neighboring SOT and SOP tribes. (It is also worth noting that the MWS tribe shares common convictions about God and God's mandate to the "church" with these two tribes.) But true to their "calling," MWS members are always ready to be drawn into other communities, speak other languages and engage in things deemed out of the ordinary.

So, if you want to understand MWS behavior, you must realize tribal members' need to be true to their underlying values. For this reason they dress differently, talk differently and spend as much time away from the central community as possible. This alone, however, does not qualify them as bona fide tribal members. They must be inducted by virtue of their "international" experiences and willingness to exchange knowledge with others. Only then do they demonstrate to the tribal chief and council that God has prepared them for mission.

American Heritage Dictionary 1985, Second Edition. Boston: Houghton Mifflin Company.

Goodenough, W.H. 1957 "Cultural Anthropology and Linguistics." Washington, D.C: Georgetown University Press.

Kraft, C.H. 1996 *Anthropology for Christian Witness*. Maryknoll: Orbis.

Lingenfelter, S.G. 1988 *Agents of Transformation*. Grand Rapids: Baker.

McGavran, D. 1970 *Understanding Church*. Grand Rapids: Eerdmans.

Dr. Nad Wash has been a MWS tribal council member for 21 years.



Local Community, Mormons Highlighted at President's Forum

by Justin Bell

On Tuesday, February 18, President Mouw hosted the President's Forum, a quarterly event where the president updates students and staff on exciting new happenings around campus and fields questions from the audience about the life and future of Fuller.

For President Mouw, some of the most exciting recent activity has taken place between Fuller and the greater Pasadena

President Mouw announced that Fuller will host 'How to Think Theologically,' a conference to be held April 2-4 that will explore the relationship between Mormonism and Evangelical Christianity

community. "Ten years ago," Mouw confesses, "Fuller's relationships with local government leaders, other colleges and universities, shop owners and Pasadena residents were quite underdeveloped." However, through programs such as "Looking Good Pasadena" and the Pasadena Neighborhood Leadership Institute, students, faculty and administrators are now engaging in more consistent, positive dialogue.

Mouw hopes this same vigor will continue as Fuller begins to engage in conversations with another community—the Mormon community. According to the

president, "Mormonism is increasingly becoming more present in the American culture—especially in the academy." He announced that Fuller will host "How to Think Theologically," a conference to be held April 2-4 that will explore the relationship between Mormonism and Evangelical Christianity. The goal is to facilitate civil and trust-building conversation between top scholars from both religions.

Other announcements included the following:

- The next Board of Trustees meeting will take place March 10-11 at Fuller's Northern California Campus in Menlo Park, CA. The meeting will welcome three new trustee members: Dennis Metzler (a businessman from San Diego), Meritt Sawyer (Vice President of John Stott Ministries) and Peter Chao (a minister in Singapore).
- On Friday, February 14, Congress passed a bill that gave Fuller a million dollar grant to further develop its program on conflict management.

Surprisingly, students asked few questions at this forum. The first issue to be raised was campus parking. The president assured students that the seminary is wrapping up important negotiations that may help alleviate the problem. He asked the audience to be in prayer over these "delicate" negotiations.

The phrase "hard-hit, but better off than most institutions" was used to describe Fuller's current financial situation. And the president expressed his desire to keep Fuller "a learning community that advocates peace" in light of the potential war in Iraq.

Justin Bell (SOT, MAT) is from Wheaton, Illinois.

SOP Culture - Continued from page 1

SOP prides itself for not turning out "cookie cutter" professionals. Rather, the school encourages the creative integration that occurs when students seriously study theology and psychology and participate as members of a rich multicultural community. Much of SOP education occurs through relationships. In a recent study, an SOP grad found that the most crucial ingredient in forming a student's integration of faith and learning is what they see modeled in the lives of faculty members. When professors are open and accessible, their lives show students integration in action.

Historical Culture. SOP has a history of bringing together two programs—Marital and Family Therapy (MFT) and Clinical Psychology—to form one school. MFT moved from SOT to SOP in 1986. Initially MFT and Clinical Psychology were separate divisions within SOP, each with its own associate dean and clearly defined subculture. Drawing on family systems theoretical roots, the MFT program sought to resemble the ideals of a family and became a cohesive, closely-knit community. Clinical Psychology culture formed around the professional accrediting standards of the American Psychological Association (APA) and soon became known as the flagship of Christian psychology. In 1996 the two programs came together under the leadership of one dean and one associate dean, helping to bring about a more balanced culture.

As part of my candidacy for a teaching position at Fuller over 20 years ago, I presented a lecture on "The Psychological Captivity of Evangelicalism." I argued that evangelical Christianity in the U.S., in

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contrast to the Bible's strong community emphasis, viewed the resolution to most problems through a narrow focus on the individual. Although I think this remains true for much of evangelicalism, SOP culture has moved beyond this framework to address how mental health and family



problems are embedded in deeper social structures. For example, each year, a number of students broaden their understanding of social issues through a two-week cultural seminar in Guatemala.

Prank Culture. Rumor has it that, for the past five years, two male MFT faculty members have donned dresses, blond wigs, and lipstick—the whole 9 yards—and shocked unsuspecting first year classes with dance and song. This past year the annual ritual was extended to the newest clinical faculty member and his class, so the entire first year class is now duly socialized into this aspect of SOP culture.

Therapeutic Culture. There is a strong cultural norm that therapists are wounded healers. Because unresolved issues are likely to emerge later as unwanted baggage, students are strongly encouraged to engage in personal therapy to work toward personal and relational healing.

To grasp SOP's therapeutic culture, SWM and SOT students need to learn some *psychobabble*. For example, they should know that it is important to be *open* and *vulnerable* and resist the temptation to *retreat* to an intellectual stance (a clearly defensive ploy to protect an *insecure self structure*). One must learn to *bond, listen and attach* in order to really *hear what others are saying* and to *validate their pain*.

A key to personal maturity is achieving a healthy degree of *differentiation* to keep appropriate *boundaries*, tolerate *anxiety*, and become *nonreactive* and *self directed*. Of course, one must work out *family of origin* issues to understand *transference* and *counter-transference*.

The concept of care for others and one's self is another part of the therapeutic culture. Lack of *self care* leads to burnout. Self-examination is a continual process in all

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relationships. Subjectively, one must always examine *inner motives* to resist the desire to be a perpetual *rescuer* with a *messiah complex*, whose personal identity is found in being needed. Objectively, one must ensure that the care one gives is *empowering* rather than *enabling*, since the latter leads to *dependence* rather than a healthy *interdependence*.

Now, hopefully, you will be able to empathize with SOP students and the burden all this can be. So have mercy! The next time you pass a SOP student on campus, smile brightly and say, "Hello!" You may start a reflective chain reaction that will cause that person to ask all day long, "I wonder what they meant by that?"

A disclaimer is necessary here. This is a sociologist's view of SOP culture. If it doesn't fit or sound accurate, just take what I've said with a grain of salt. I'd hate to have a lot of people reflecting too deeply about my musings.

Dr. Jack Balwick is SOP professor of Sociology and Family Development.



SOT Culture

An Interview with Dean Loewen

by Leslie Hawthorne Klingler

"SOT was Fuller," remarks Dean Howard Loewen, responding to a question about the culture of his school. SOT's culture, he explains, is shaped by the fact that it was founded first, in 1947—almost twenty years before SOP and SWM were inaugurated (1965), and almost forty years before HCLL (Horner Center for Lifelong Learning) was established to focus on continuing education (1985). As the oldest school, SOT maintains an institutional memory of how things used to be and how much they've changed. There is a sense that the "family business" has grown and is no longer what it used to be—not to imply that this is a bad thing; on the contrary, it is exactly what happens when a family business grows.

Loewen believes SOT culture is characterized by its faculty's "strong sense of ownership of the operation and deep commitment to the school." He views this commitment to Fuller and its mission as the glue that holds the culture together. He also considers denominational and theological diversity in the faculty and student body important aspects of the genius of SOT.

SOT, says Loewen, is by definition more rooted in the classical disciplines than the other schools, which "extensively employ the newer disciplines of the social sciences." He acknowledges that SOT's focus on the "classics" gives it a more traditional flavor and gives rise to the stereotype that SOT is resistant to change. Yet the dean believes this stereotype is misleading. "The existence of SOP, SWM, and the extension centers—all of which grew out of what came to be known as SOT—prove that SOT is adaptive and open to change."

Other SOT stereotypes? Loewen mentions the common notion that SOT



specializes in theological depth and leaves global missional concerns to SWM. Yet SOT profs are also involved in training for cross-cultural and global mission, he counters. "SOT has both deep roots and global vision. Of the three schools, it has the most international students."

Loewen identifies another stereotype of SOT—that professors are "eggheads, or nerds" who forget about spirituality and leadership formation because they are so stuck in academia. "I would take on any person who believes this," Loewen says passionately. "I know I could convince them that this is not the case. Every single SOT professor is keenly interested and involved in students' spiritual and ministerial formation as well as their intellectual development. They express it in different ways."

Loewen believes that Fuller's future involves the integration of the three schools' resources. "We may not add new schools in this generation of leadership," he says, "but we do want to create new programs and institutions that pool the resources of SOT, SOP, SWM and HCLL." The Brehm Center and the Center for Ministry for Youth and Families are good examples of this new trend, as is the current commitment of the seminary's academic and administrative leadership to work together. Loewen points out that past initiatives were always contained within a single school or established outside of the schools. Today, "synergism of our resources is both desirable and necessary." Loewen advocates integration because it creates educational and economic efficiencies and more completely utilizes existing gifts and specializations.

Moreover, it strengthens the missional identity and unity of the seminary community.

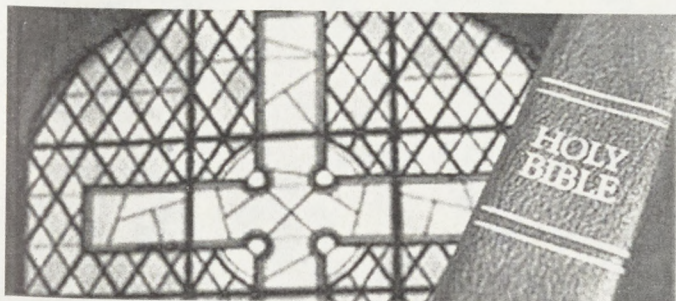
Loewen acknowledges that creating three-school entities such as the Brehm Center in some sense "changes the culture [of all the schools] at some fundamental levels." But, he suggests, that's what life's about. Our environment constantly changes

"Every single SOT professor is keenly interested and involved in students' spiritual and ministerial formation as well as their intellectual development. They express it in different ways"

and new challenges—such as changing demographics, new social forces, and evolving ideas about how to be the church and equip leaders for ministry—sometimes come at us "like a big-rig truck." Loewen explains, "We first concern ourselves with not being hit and then work on channeling that energy for good." He is convinced that Fuller must synergize the efforts of the three schools in order to positively interact with today's new challenges.

SOT needs to take the initiative in integration efforts, Loewen believes. He is particularly interested in motivating the oldest and largest school to action because—well, he's the SOT dean. But, he explains, if all three schools take the initiative in different areas of integration, Fuller will go a long way.

Leslie Hawthorne Klingler is SEMI editor.



Faculty and Staff Awards, 2003

February 26, 10 a.m. First Congregational Church

*Do you know any of these award winners?
Come help us celebrate their years of service!*

FACULTY

Five Years

- *John Goldingay*, David Allan Hubbard Professor of Old Testament, SOT
- *Mignon Jacobs*, Assistant Professor of Old Testament, SOT
- *Rob Johnston*, Professor of Theology and Culture, SOT

Ten Years

- *Marguerite Shuster*, Professor of Preaching, SOT
- *Janice Morgan Strength*, Assistant to the President and Assistant Professor of Marital and Family Therapy, SOP
- *Jude Tiersma-Watson*, Coordinator of SWM Urban Studies Program and Assistant Professor of Urban Mission, SWM

Fifteen Years

- *Charles Van Engen*, Arthur F. Glasser Professor of Biblical Theology of Mission, SWM

Twenty Years

- *Judith Balswick*, Director of Clinical Training, Professor and Program Chair of Marital and Family Therapy, SOP

Twenty-Five Years

- *Jack Balswick*, Professor of Sociology and Family Development, SOP
- *Colin Brown*, Professor of Systematic Theology, SOT
- *Dean Gilliland*, Senior Professor of Contextualized Theology and African Studies, SWM

Thirty Years

- *Archibald Hart*, Senior Professor of Psychology, Dean Emeritus, SOP

Thirty-Five Years

- *Bob Schaper*, Senior Professor of Practical Theology, SOT

- *Bonnie Pagett*, Associate Director of Events and Special Projects
- *Telma Polanco*, Campus Pipeline System Administrator
- *David W. Smith*, Residential Housing Director
- *Howard Wilson*, Vice President for Student Life and Enrollment Services

Ten Years

- *Susan Dow*, Bookstore Manager
- *Kathryn Price Foster*, Associate Director of Residential Community
- *Hector González*, Building Specialist
- *Silvia Gutiérrez*, Office of Finance and Accounting Administrative Assistant
- *John Hull*, Associate Director of the D.Min. Program
- *Sylvia Newman*, Associate Director of the Southern California Extension
- *Dave Richards*, Associate Director of Financial Aid
- *Romeo Ruiz*, Building Specialist
- *James Whisenant*, Assistant Bookstore Manager of Stock and Operations

Fifteen Years

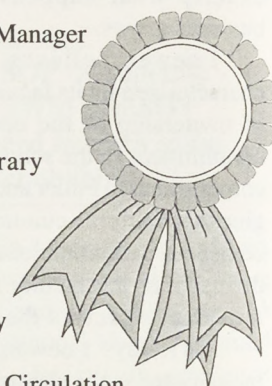
- *R. Denyse Conkel*, McAlister Library Acquisitions Librarian
- *Dan Payne*, Mail Center Coordinator

Twenty Years

- *Mitsuko Iwasaki*, McAlister Library Technical Services Assistant
- *George M. Pallil*, McAlister Library Circulation Assistant
- *Reta Wu*, McAlister Library Preservation Librarian

Twenty-Five Years

- *David E. Kiefer*, Registrar



STAFF

Five Years

- *Shelley Ahn*, Fuller Northern California Program Manager
- *Norma Alejandro*, SOT Academic Advisor
- *Charles "Kim" Anderson*, Fuller Northwest Director of Administration
- *Joaquin Becerra*, Auxiliary Services Campus Coordinator
- *Tiffany-Lin Directo*, Assistant Director of Purchasing
- *Gail Frederick*, McAlister Interlibrary Loan Librarian
- *Curt Longacre*, Fuller Northern California Director of Administration
- *Chris Lux*, Assistant Director of Admissions

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Ron Ragsdale (818)207-1862

Finding a Prof - *Continued from page 1*

the same sort of thing—teaching around the world.”

- “A lovely idea, but you need an American to do it.”
- “After so many years I am still an outsider, wondering about this and that, and how much academic life contributes to making Fuller the strange place it is, and how one should culturally blend tact and frankness.”
- “Thanks for thinking of me for this assignment, but I don’t think that I should do it. Two reasons present themselves. One is my own schedule of commitments. . . . But the other concern is whether I could do what you want. I find myself simultaneously too humorless about some of the inter-school questions and too protective of many relationships with colleagues to risk offense. I don’t think either of these traits, humorlessness or timorousness, are always characteristic of me, but I’m stumped as I think about it. . . . I do think it sounds like a good idea, though.”
- “I am not comfortable writing this. It’s a great idea and needed, but . . . I don’t think I want to take this on.”
- “I am going to beg off writing that article. . . . I don’t really want to talk about the differences of the cultures of our schools.”

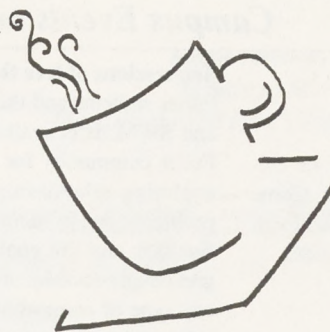
I decided to quit after contacting ten SOT profs and being turned down ten times. I went another route and interviewed Dean Loewen on the theme

I think it is an important topic but I’m not sure I can do it in a lighthearted way. I don’t want to say something that would be mistaken.”

- “[The idea of writing about SOT culture] intrigued me enough that I have spent some time on a couple occasions trying to brainstorm something. Unfortunately, this just doesn’t seem to be a piece that will work for me. . . . I would be remiss in agreeing to write something for which I really had no working plan for completion.”
- “It might be that one of the more recent hires would actually have a more acute perception of SOT culture than someone who’s been here for so many years.”
- “I think someone who has been here a while would do a much better job.”
- “Pray thee may I be excused?”

I decided to quit after contacting ten SOT profs and being turned down ten times. (Even though they declined my offer, I was grateful they took the time to respond thoughtfully to my e-mails.) I went another route and interviewed Dean Loewen on the theme. I figured you can only push so much. The strange thing is that the first SOP prof I asked said he’d “be glad to write the piece,” and the first SWM prof I contacted responded in the same way. Perhaps these were just lucky strikes, but I figure there’s more to it. Being part of SOT myself, I feel like I’ve learned more about my school through this process than I might have if one SOT prof had agreed to write.

Leslie Hawthorne Klingler (SOT, M.Div.) is SEMI editor.



When You See the Coffee Cup

by Michael Evans

Have you seen the posters with the coffee cup? If you haven’t taken time to read what these posters have to say, you’re missing out! Several times a quarter, the community arts

group, ARTSpace, coordinates free open-mic coffeehouses for the Fuller community. People like you—including many first-time performers—open up and express themselves through music and poetry. The coffeehouses are held in the Catalyst, Barker Commons and Payton 101, which provide intimate and comfortable settings for sharing. They are a safe and open space for creative people to come together through the love of muse and music.

For these events, Chris Koch (SOT, M.Div.) and I invite talent from the Pasadena campus and beyond. This year’s coffeehouses have included performances by Sharon Thomas, Barry Taylor, Rachel Brown, Elliot Powell, *Pilgrim’s Road*, Wal Wofford, Jessica Creech, Tito Tinajero, Jack Kelly and others.

We are looking for yet-to-be-heard singers, songwriters and poets to step up to the microphone. Check out the coffeehouse schedule and think about participating. Sign up at the event.

Another event to put on your schedule is *Emergence: A Celebration of Community*

Arts, a performance night which will be held on April 11 during the annual Arts Festival. Tito Tinajero (SOT, M.Div.) initiated this event three years ago as an opportunity for dancers, musicians, poets, actors and other performing artists to share their talent with the community. If you are interested in performing this year, e-mail us at ARTSpaceFTS@hotmail.com to sign up for one of three audition times.

When you see the coffee cup, remember that no one has to perform to be involved. Just come drink coffee and let your heart soar in the air of community, poetry and music.

For more information about ARTSpace and this year’s activities, go to www.carstenseiler.com/AS or e-mail us at ARTSpaceFTS@hotmail.com.

Coffeehouse Schedule

March 7

March 14

April 11

April 25

May 16

Emergence: A Celebration of Community Arts

AUDITIONS

(Travis Auditorium)

February 24, 3 – 6 p.m.

March 3, 4:30 – 6 p.m.

March 5, 4:30 – 6 p.m.

Michael Evans (SOT, MAT Theology and the Arts) is ARTSpace coordinator.



Campus Events and Announcements

Attention all SWM Students!

Tuesday, February 25, 1:00-3:00 p.m.

Barker Commons

Honor your professors this quarter as we celebrate Faculty Appreciation Indian-style. Come bless the faculty and experience delicious food, sparkling performances, and fun door prizes.

Parent's Night Out!

Saturday, March 1, 6:00-9:00 p.m.

Need a night away from the kids? Childcare provided at Madison House CLC. Contact Kinoti at 577-6742 for more info.

Parish Pulpit Fellowship. Applications are being taken for the 2003-2004 Parish Pulpit Fellowship. Two fellowships available (\$18,000 for single students; \$21,000 for married students). Recipients should be eligible for graduation in spring or summer of 2003. Awardees are expected to travel and study overseas during the 2003-2004 academic year. Applications available at the School of Theology Dean's Office (Payton 216; 584-5300 or e-mail theology@fuller.edu). Application deadline March 28, 2003.

Ten sessions of free therapy are available to all Fuller students and their families from the SOT and SWM. It is available for those outside the Fuller community for \$5/session. It is ideal for exploring relationship issues, school or work problems, stress, identity issues, mild mood difficulties, and life goals or transitions. It is also great experience for anyone planning to perform any type of counseling in the future. For more information, contact Fuller Psychological and Family Services at 584-5555.

Financial Aid

Fuller Auxiliary Scholarship. Deadline March 7. Must demonstrate financial need, be at least half-time student status and demonstrate Christian commitment and service. Applications available in the Office of Financial Aid.

Soroptimist Scholarship of LA. Deadline March 15. Must be female, US citizen, CA resident. Must demonstrate academic achievement and financial need. Applications available in the Office of Financial Aid.

Phonathon: A Great Opportunity

Wanted: We need your help with the upcoming phonathon! We will be contacting alumni/ae and friends of Fuller Seminary as part of a campaign to raise awareness about campus developments and to solicit donations for the Fuller Fund, particularly student grant-in-aid. This is a great opportunity for you to share your passion for Fuller, and to reconnect with the seminary. There is no cold calling. These are individuals who already have a strong connection to the Seminary. The phonathon will run March 31-April 16, Monday through Friday 5:00 - 9:15 p.m. *Pay is \$8.50/hour.* Callers must be able to work at least two nights per week. There is a mandatory training session prior to the phonathon.

Qualifications: Experience in telemarketing preferred but not required. Available for identified evening hours. Articulate, friendly, enthusiastic, and persistent. Punctual and dependable. Strong listening skills. Fluency in the English language.

Come to Human Resources (next to Amys) for an application or contact Melanie Burzynski in the Office of Development at 584-5499, or by e-mail: mel@fuller.edu.

All Seminary Council

Election Nominations

Run for an elected office!

A chance to represent Fuller students and be involved in the community.

Consider running if you will register for the 2003/4 year and are in good academic standing. ASC offices are paid positions.

Nomination forms are available at the ASC office, and the deadline for submission is March 5.

If you have any questions contact us at 584-5452, or come to the ASC office in the Catalyst.

The Services section of the SEMI is for announcing services not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

Services

Therapy! Fuller Alum—MFT Intern—provides therapy for those struggling with unresolved conflict or other growth issues. Sliding scale available. Supervised by Bonnie McGlaughlin #MFC31478. Call 568-3508.

Receive Free Dental Services as a patient for the board exams (checkup and or fillings). Please call 447-9215 for details.

Tax Time. Tax preparer, licensed and bonded, specializing in ministers, Fuller students and staff. Reasonable rates. Ask for Tom Dunn at 818-352-8237.

Rings, Diamonds and Things! Walter Zimmer Co. is a wholesale jewelry manufacturing, design and repair business founded in 1917 in downtown Los Angeles. Phone Walter's son Mel or his grandson Ken at 213-622-4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Do you need a car? SIDCO Auto Network serves churches, seminaries, colleges, and mission organizations. New or used cars. Any make or model. Serving the Christian community exclusively for 19 years. Call 1-800-429-KARS.

Psychology Research Problems Solved! Fuller SOP Ph.D. alumnus with 20 years experience as statistician for thesis or dissertation project consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods Chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call today for free telephone consultation. Tom Granoff. Ph.D. 310-640-8017. E-mail tgranoff@lmu.edu. Visa/Discover/MasterCard/AMEX accepted.